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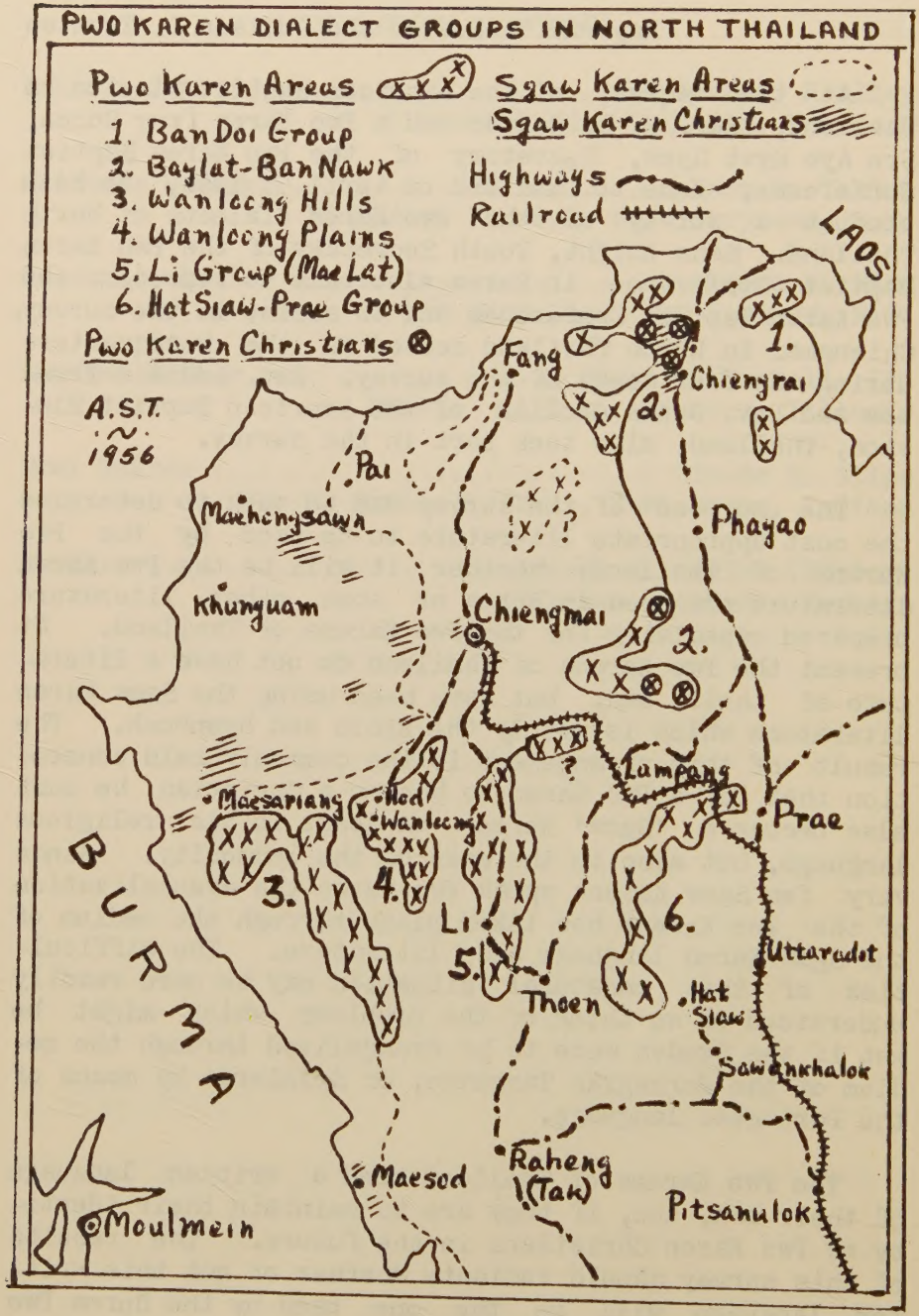
SURVEY OF PWO KAREN DIALECTS IN NORTH THAILAND

Raymond W. Beaver and Addison S. Truxton

At the request of the American Baptist Mission in Thailand, Rev. R. W. Beaver and a Pwo Karen from Burma, Sra Aye Myat Gyaw, Secretary of the Pwo Karen Baptist Conference, came to Thailand on April 5, 1956, to help conduct a survey of the Pwo Karen dialects of North Thailand. Mahn Knight, Youth Secretary of the Pwo Karen Baptist Conference in Burma also came to represent the Pwo Karen Baptist Conference and to assist in the survey. Chiengmai in North Thailand served as the headquarters during the four weeks of the survey. Rev. Addison Truxton and Rev. James Conklin of the American Baptist Mission, Thailand, also took part in the survey.

The purpose of the survey was to seek to determine the most appropriate literature to be used by the Pwo Karens of Thailand; whether it will be the Pwo Karen literature now used in Burma or some other literature prepared especially for the Pwo Karens of Thailand. At present the Pwo Karens of Thailand do not have a literature of their own, but have been using the Sgaw Karen literature which is mainly the Bible and hymnbook. The result of this arrangement is the commonly held conception that for a Pwo Karen to become a Christian he must also become a 'Sgaw' Karen - at least in his religious language, but also in the eyes of the community. Since very few Sgaw Karens speak Pwo Karen the evangelization of the Pwo Karens has taken place through the medium of the Sgaw Karen language and literature. The difficulties of this unnatural situation may be more readily understood if we think of the problems which might be met if the Swedes were to be evangelized through the medium of the Norwegian language, or Spaniards by means of the Portugese language.

The Pwo Karens of Thailand need a written language of their own, too, if they are to maintain their identity as Pwo Karen Christians in the future. The results of this survey should indicate whether or not this written language will be the one used by the Burma Pwo Karens or some other literature.


PWO KAREN DIALECT GROUPS IN NORTH THAILAND
Pwo Karen Areas
Sgaw Karen Areas
Sgaw Karen Christians
1. Ban Doi Group
2. Baylat-Ban Nawk
3. Wanleeng Hills
4. Wanleeng Plains
5. Li Group (Mae Lat)
6. Hat Siaw-Prae Group
Pwo Karen Christians
Highways
Railroad
A.S.T. ~ 1956
LAOS
Fang
Chiengrai
Pai
Maehongsawn
Khunyuam
Phayao
Chiengmai
Lampang
Prae
Maesariang
Mod Wanleeng
Li
Thoen
Hat Siaw
Uttaradot
Sawankhalok
Raheng (Tak)
Maesod
Moulmein
Pitsanulok
BURMA

Since only three to four hours were spent studying each dialect, a thorough investigation of each was not possible. Thus the conclusions reached were based on these samplings. Although a more complete study could have been made if more time were available, it was felt that the information gained - even in the short time available - was adequate for determining the basic similarities and differences of the dialects with which we worked.

Methods

After a suitable informant had been located in each of the villages we visited we tried to explain the purpose of our visit. The medium language used in most explanations was the Sgaw Karen language, although our two Pwo Karens from Burma used as much Pwo Karen as they could. With the informant, usually a man, sitting a few feet away we took a list of words, about 200, and went through that same list in each place. Either by pointing, using motions, or the medium of the Sgaw Karen or Thai languages we were able to have the informant speak each word, usually two or three times. Each word was written down in columns in a large notebook so that each dialect could be compared at a glance. The words used were nouns, pronouns, verbs, adjectives and adverbs which had been chosen at random. The words were recorded on paper, using a phonetic notation plus some of the letters of the Pwo Karen alphabet used in Burma. Tones and checked 'tones' were noted by using a number system.

When the list of words had been completed in this manner we made a tape recording of the list, using an Amplicorps Magnamite battery-powered tape recorder. In making these tape recordings each word was given in English. Then the investigator tried to say each word in the local dialect as it had been written in the notebook. The informant could usually tell which word was desired and then spoke that word into the microphone. In this way a good vocal record was kept which served as an excellent check when we restudied each dialect after each

trip. After these tape recordings have been heard by those interested in Burma they may be sent to the Division of Modern Languages at Cornell University, or returned to Thailand for study by those who will be taking up the study of the Pwo Karen language and dialects.

An attempt was made to compare each dialect with the Pwo Karen dialects of Burma in order to obtain the percentage of similarity. The higher the percentage of similarity the more likely it would be that the same literature used by the Burma Pwo Karens might be used also in Thailand. An equation for determining the percentage of similarity was found in "The Bible Translator" (Vol. 6 No. 4, Oct. 1955) in an article entitled 'The Place of Dialect Study in Translation,' by Marvin and Marilyn Mayers. In their study of the various dialects spoken among the Pocomchi Indians of Guatemala, they used the equation: the number of words actually recorded divided into the sum of words in which there was no change plus two-thirds the sum of words which were related. The figure 'two-thirds' was arbitrary as they estimated that in two-thirds of the cases where a related word was given these words would actually be equivalent.

Although the Thailand dialects were compared with the Delta Pwo Karen dialect, in order to obtain a more complete picture comparisons were also made with the Moulmein dialect of Burma. It was learned that in most cases each Thailand dialect was ten per cent closer to the Moulmein dialect than the Delta dialect. It may be said at this point that the same literature is used for both the Delta and Moulmein dialects in Burma.

Percentages of Similarity between the Burma and Thailand Pwo Karen Dialects

	Ban Doi	Wanloong Hills	Wanloong Plains	Ban Nawk	Mae Lat
Delta	68	63	66	64	63
Moulmein	78	73	76	74	73

In each instance the words which were completely different from the Burma Pwo Karen dialects in the list of words used was ten per cent. However, it was noted that in most cases the words were different due to the fact that the Pwo Karens of Burma have dropped certain usages in favor of another word or usage. For example, the Thailand Pwos all use what is undoubtedly the old word for village but which is the Burma Pwo word for house. This is because in olden times a Pwo Karen village was under one roof; that is, a number of families lived in one large house although today each family lives in a separate house. A small part of the difference lies in the fact that the Pwo Karens of each country have incorporated some Burmese and Thai terms, especially technical terms such as the word for 'paper.' It was interesting to note that in three places (Ban Doi, Wanloong Hills and Ban Nawk) the Thai number 'three' was used rather than the Pwo Karen.

Percentage of Words in Which There Is No Change

	Ban Doi	Wanloong Hills	Wanloong Plains	Ban Nawk	Mae Lat
Moulmein	28	16	25	16	19

It can be seen by these two charts that the Thailand Pwo Karen dialect closest to the Burma Pwo Karen dialects is the Ban Doi dialect, located near the Laos border about 60 miles northeast of Chiengrai.

Percentages of Similarity between the Pwo Karen Dialects of North Thailand

	Ban Doi	Wanloong Plains	Ban Nawk	Mae Lat
Wanloong Hills	63	81	75	83

According to these figures there is as much similarity between the Ban Nawk and Wanloong Hills (75) as there is between the Ban Nawk and Moulmein Pwo (74 per cent). It is also interesting to note that the

similarity between two Thailand dialects, Ban Doi and Wanloong Hills,is as small (63 per cent) as the Wanloong Hills, or Mae Lat, and the Delta Pwo (63 per cent).

Although the percentages of similarity are interesting and tell us a good deal about the comparisons of the Burma and Thailand Pwo Karen dialects, we cannot depend entirely upon these percentages to help decide the question as to the literature to be used. It is also important to know something about the actual phonemic differences and similarities of the dialects.

Generally speaking, the variations between the dialects are not so great as to prevent the use of a common literature throughout Thailand and Burma. For example, when we examined the use of the 'ah' sound we discovered that the Ban Doi dialect used the 'ah' sound 25 out of 26 times and the æ sound (as in cat) only once in 26 times. In contrast, the Wanloong Plains dialect used the æ sound 26 out of 27 times, the 'ah' sound only once. This is, however, probably the most outstanding case of a consistent variation, as most variations found were not as consistent. It is the opinion of those who know the Burma Pwo Karen dialects that the variations found among the Thailand dialects have about the same degree of difference as between the two main dialects of Burma. Where inconsistencies do arise these words must be learned individually just as inconsistencies are treated in any language.

The biggest obstacle to using the Burma Pwo Karen literature in Thailand is the one of words which are completely different and unrelated. In another place we stated that the dialects of Burma and Thailand differ about 10 per cent; that is, one out of ten words are different. This means that if the Burma Pwo Karen literature is used in Thailand, the Thailand Pwos will have to learn a considerable number of new words in order to read the Burma Pwo Karen literature such as the Bible, hymnbook and other publications. However, it has been pointed out that for the most part where differences do

exist these differences may be traced to either Sgaw Karen or an old usage of the Pwo Karen, which means that it would be fairly simple for the Thailand Pwos to pick up these new words. The percentage of words the Pwos of both countries have borrowed from the Burmese and Thai is almost negligible.

How did our Burma Pwo Karens get along in their attempt to converse with the Pwos in Thailand? As Mahn Knight reported, "At first we didn't understand one another, but after a few hours we were able to understand 75 per cent of our conversation."

Conclusions and Recommendations

Both Pwo Karen men on our team were of the opinion that the Burma Pwo Karen literature could be used among the Pwo Karens of Thailand just as the Sgaw Karen literature of Burma has long been used among the Sgaw Karens of Thailand in spite of dialect differences. Rev. Beaver was of the opinion that the dialectical differences were consistent enough and the actual vocabularies were similar enough to use the same literature in both countries. This does not mean, however, that all we have to do now is ship a lot of Pwo Karen Bibles from Burma to Thailand with the hope that the Pwo Karens in Thailand will somehow start using the reading material sent to them. The following recommendations were made by the survey team:

1. That a simple literature be prepared for use among the Pwo Karens of Thailand using the Burma Pwo Karen alphabet. This literature might include a basic primer for beginning readers as well as a series of evangelistic tracts and booklets. Perhaps one of the Wanloong dialects could be used as the basic dialect and Rev. Cooke would help prepare the translation of this literature. The Laubach series of easy-to-read evangelistic booklets might be used as a guide.

2. That a Thailand Pwo Karen literature committee be formed to work out the initial steps in producing

simple Pwo Karen literature which could be used in the near future. This committee should be representative of those missions interested in Pwo Karen work.

3. That in order to help prepare such literature a Pwo Karen worker from Burma be invited to come to Thailand, perhaps as a missionary from the Pwo Karen Christians of Burma to the Pwo Karens of Thailand. This person should spend a year or more in Thailand making a more thorough study of the various dialects as well as the spiritual and physical needs of the Pwo Karens. If this person were well qualified he might serve the Pwo Karen churches in full time capacity.

4. That primary education for Pwo Karens of all ages be encouraged and undertaken wherever possible. Perhaps the Pwo Karen from Burma could help train teachers who would go out to teach reading, singing, and Bible stories in Pwo Karen villages throughout Thailand. (Such a program has been by far the most fruitful evangelistic method among the Pwo Karens in Burma.) One of the most difficult tasks would be to find qualified Pwo Karen teachers, or Sgaw Karen teachers who could use Pwo fluently.

5. That, after the Pwo Karens in Thailand have learned to read using the simple literature prepared especially for them, they be encouraged to use the literature as developed in Burma: the Bible, hymnbook and other Christian literature. For the Pwo Karens of Burma and Thailand to have a common written language will be a significant factor in the future unity and cooperation between them.

As a result of this survey all of us have been made more aware of the need to give further study and due consideration to various non-linguistic factors in coming to a decision regarding the dialect, or dialects, to be used in any special literature developed for Pwo Karens in Thailand. The very great difficulties of communication into and within most of the areas of Pwo

Karen concentration will no doubt have a bearing on the final solution to our problem. Then, too, since the various non-contiguous groups of Pwo Karens scattered across North Thailand have virtually no intercourse, and have had little or no contact with each other, it appears, for several hundreds of years, the variety of cultural factors may prove especially interesting and significant as our knowledge develops...thus far we are exceedingly ignorant in this most important field. Consideration of the location, needs and potential leadership of the established Christian communities of Pwo Karens in Thailand will no doubt serve to complicate our problem inasmuch as there are no Pwo Karen Christian groups in the entire western half of North Thailand. The existing churches of Pwo and mixed Pwo and Sgaw are all located in the northeast (i.e. north of Lampang and in the vicinity of Chiengrai) - far removed from areas of real Pwo Karen concentration.

LIFE IN AN AFRICAN VILLAGE

William D. Reyburn

We are in one of three villages comprising the Esa'alan clan. There is a clan church which accommodates the interclan tensions, and the church seems to me to serve as a place for speechmaking and sniping at outgroup clan members. We are very jealously guarded by the fathers of our village, and they watch over us like a hawk. Our little house is truly a goldfish bowl. We were given a little "case" right in the center of the village. People pour in and out of it all day long. In fact, there are so many kids leaning over my typewriter just now that I can hardly write. We are very glad for the experience, but it is a little trying when one appreciates personal privacy once in a while. Sometimes I get a little aggressive and push everybody out so that we can study. We don't have time to study enough, but it is interesting.

We have been given names and were given a goat (kept only for bride price and special gifts). I was given a name which is apparently quite an honorable ancestral name, for all the old people never stop telling me how many of their relatives were also Obam Nna. They give us food constantly. (I don't know how we would live if they didn't sell to us, but they have never wanted us to pay a thing.) I have tried to keep from making it a one-way relation entirely by shooting a lot of game birds and monkeys. The hunting climax came last week when I wandered into the "Aba" or palaver house (the men's clubhouse) and found out that the speeches were about whether or not "our family" is going to lend our rifle to a certain man to get an elephant for our village. When I got through an interpretation of what it was all about, I sat tight and tried to forget that I was W. D. R. and remember that I am supposed to act like Obam Nna now. Finally, after an hour of fiery speeches and what would impress the outsider as real anger, I was told to go get the rifle and shells. The chief made the

presentation to the hunter, and he in turn made a big speech about all the elephants he had killed.

Well, to make a long story short, I was not allowed to kill an elephant because Marie is pregnant. They got their elephant all right with one shot. The next day, the entire village went out to butcher it. Here was an experience which was certainly revealing. I can't begin to describe it here. I picked up the axe and started to cut into the skull, after they had finished, in order to see how far the bullet had penetrated, and the entire crowd broke out in a roar at me. (Pregnancy taboos)

One thing after another came up. Most of these taboos showed up as I began to intrude upon them. I wonder if they would ever have told me had I not trod right on them. I started for the spring to get water one day, and the whole village came down on me yelling at the top of their voices. Soon some young girls ran forth and took the buckets from me. I went into the Aba and told the men that, if I was going to be Obam Nna and live with them, they would have to teach me along with the other boys. They said, "That is just what we plan to do as soon as you can talk." So, you see, we are still in the infancy state.

Christianity in an African village is truly interesting. The fact is, it is all terribly interesting, so much so that one doesn't know what to do first. There is some advantage in being a male, as many of the boys and men can explain things to me in French. At first they wanted to talk French too much, but now they have begun trying to make me catch it in Bulu if it is not a real urgent matter. I spend a lot of time with the men, working in the plantations and listening to them in the Aba. So far, it has been rather unintelligible listening, but I am sure the brain is working anyway. One of the difficulties with the mission language learning here is that the African teachers teach the missionaries to say a lot of things so that they can give orders to the house help, but the missionaries have difficulty

understanding anything that the Africans say back to them. There is no question in my mind about the necessity of understanding being in advance of speaking, at least having better comprehension than speaking ability for a long time at the first.

One final ethnological tidbit. We could never get the people of the village divided into families, since they are all related and are in each other's houses all the time. When I saw how eager they were to have their pictures taken, we had each family (people who live in one house) get in front of their house, and then we went from house to house and took a picture of each household group. They can't understand why I do not whip the finished picture out and give it to them on the spot. Nor can they understand why anyone cannot learn to talk Bulu in two weeks. Such is life in an African village.

PRACTICAL PROBLEMS

With this issue we are starting a new department of Practical Anthropology to deal with problems such as those arising in cross-cultural contact, in the communication of the Gospel, or in anthropological study. The problems will be problems which the readers raise. The replies will come from various individuals who may have an interest in or experience with the particular problem. There will be no attempt to "answer" the letters or to "solve" the problem, but just to discuss it in such a way that all readers (as well as the person who raised the problem) may be stimulated by the discussion. Why not drop us a note about the problem bothering you? We mean that sincerely. We want to hear from you. Where is the culture around you throwing up a question to the missionary in the communication of his message? Where are the anthropological studies of the student throwing up a question to the integration of this new body of data and theory with his Christian faith?

"How Do I Go About Anthropological Study?"

[Mrs. Herman Aschmann, a missionary of the Wycliffe Bible Translators in Mexico, presents the first item for our new Practical Problems department. The Aschmanns recently completed the translation of the New Testament in Totonac. It will be published by the American Bible Society.]

Your article in the May-June issue of PA, "The Gospel and the Cultures of Laos," moved me to write to you.

You probably have heard enough of the situation here in Mexico to know that it is analogous to the situation in Laos. There are two, possibly three, tribes where there has been a considerable turning to the Lord. There are other tribes where there has been a moderate reception of the Gospel. Perhaps this is the largest group. Then there is a smaller number of tribes where no results at all are visible.

As far as I can see, the difference is not due to any great difference in ability or in consecration of the missionaries in the different tribes. Nor does it seem to me to stem from any great degree of variance in identification of the missionary with the people. I can think of workers in each of the three groups mentioned above who have achieved a very close identification, and others in each of the three groups who have not reached a reasonable degree of identification. The difference must be some difference in the culture of the peoples themselves, so that the Gospel had a different impact according to the felt need, as you brought out in your article.

You conclude your article by saying, "Understanding of this kind is not arrived at without careful, perceptive, and sympathetic study of each of the cultural situations involved..." My question is, "How do I go about this study without having had anthropological training?" I have sent for Reyburn's book The Toba Indians of the Argentine Chaco and expect to get some good suggestions from it. Is there anything else along this line that would show me what approach to take, or something else you could suggest?

I am, of course, primarily interested in finding the right approach to our Totonacs, though, if the Lord should be pleased to show me how to find the right answer, similar studies could be done in other parts of the field.

The Totonacs fall in the middle group mentioned in that there has been a moderate turning to the Lord in several towns. However, the degree of reception the Gospel has had from town to town varies greatly. I would like to find out why. We face one common problem of a fairly monolingual group who prefer Spanish because of its prestige value. How can we meet this situation in such a way as to meet their real need of teaching in their own language? As you know, our New Testament is coming out this year, D.V., and we would like to see it

accepted as filling a real need. I don't expect you to answer these questions, but I wanted to line up the problem that I would like to solve so that you would know the kind of help I need.

Elizabeth D. Aschmann
P.O. Box 870
Glendale 5, California

Learning to Ask the Right Questions

[The Interim Editor's answer to Mrs. Aschmann is a very incomplete one. Readers may care to write in their own suggestions.]

It seems to me that all of us are going to have to learn to ask the right questions of ourselves before we can reach the understanding I spoke of in the article to which you refer. I do not know what all of these questions are, and they will vary from culture to culture, but some of the basic ones are: What do these people really think of me? of the mission? of my country? of Western civilization in general? What impression have they really gained from my message? What do they tell each other I say? the Bible says? What motives do they give to my being here? my preaching? my translating? my medical work? What role do they fit me into? one of their own? which one? a completely foreign one? Is there a role in this society which I could fill, and through it have a freer channel of communication in the society?

Perhaps from this you see the type of question I mean. Of course there would be hosts of others, but the asking of some fundamental questions must be the first step to study. Once you have the questions, starting with a limited number of basic ones, you can start looking for the answers. These, of course, you can get only from the people - from questioning, from observation. You usually cannot ask the questions directly, however. You have to discover the answers. Basically here the

techniques are the same as your linguistic informant techniques, although your problem is infinitely more complicated even than the Totonac language! However, don't let that discourage you because there are segments of your problem which are small enough to handle (such segments would vary from situation to situation), just as there are segments of the structure of Totonac which are easier than others. Figuring them out is a big help, even though you do not have the whole picture.

As I analyze Bill Reyburn's work (and I have fortunately had an opportunity to study much of it which has not been published), I feel that much of his brilliant secret is the ability to ask the right questions. If the rest of us can learn to do this, I think we will be on the way to learning some of the things we need to know. I am glad you are getting The Toba Indians. As you read it try to formulate questions which are pertinent to the Totonac situation. Make them as specific as you can. I hope you have read Nida's Customs and Cultures. For further literature I am really at a loss to know where to suggest you turn. I am not familiar with the books on Mexico, but I suspect that Redfield's writings on the relation of rural, peasant communities to Mexican centers of Spanish culture might be very helpful in forming questions and getting leads toward the answers. Notes and Queries on Anthropology, published by Routledge and Kegan Paul, London, is the best help on the techniques of anthropological investigation, and a big help also at times in formulating basic questions. Murdock's Outline of Culture Materials, published by the Human Relations Area Files, Yale University, New Haven, Connecticut, is a help in organizing and filing data (on cards, as you do your linguistics).

But now, let me close with a warning. Once you have formulated the right questions, and found the answers to them, you may then have "insight" into your situation, but that "insight" will not make a single convert. Anthropological insight means understanding, but if this understanding is not translated into what Reyburn calls

relevant communication (relevant because it speaks to needs as seen in the local culture), and if that relevant communication does not bear fruit in what he calls responsible Christianity (the over-all expression of the church), that "insight" is just anthropology, not missions and not a Church. I sincerely hope that his work on the Toba will help you to understand better what these mean. It did that for me.

W.A.S.

"When You Begin Asking Questions..."

[Mrs. Aschmann closed the above exchange of letters with a word of appreciation for Practical Anthropology. We think this type of interchange will be valuable and interesting to other readers. Please cooperate!]

Thank you so much for your very full answer to my letter seeking help. The book on the Toba has also arrived and I am reading it now. I'm sure that both your suggestions and those of the book will be of real assistance to me in seeking the answers to my questions. The former town president was over to visit last night, so I put him to work helping me line up a plan of the town, the residences, and the residents as a beginning in getting information lined up. This seemed like the best way to start so I will know what and who they are talking about when I am seeking further information.

Since I have started working on the anthropological angle, between doing medical work and preparing literacy materials, I have come to realize how easy it is to live in a place for years and never find out lots of things that are really very relevant to our work. Only when you begin asking questions and digging into things can you bring to light so much that you should have found out years ago. Thanks to PA for getting me started.

Elizabeth D. Aschmann

EDITORIAL REMARKS

The Future of Practical Anthropology

With this issue we begin our fourth volume, our fourth year of publication (except for two early experimental issues). Mechanically we have progressed from mimeographing to paper multilith masters and now to aluminum masters developed from typed stencils. Each step has meant a slightly better printing job. We have also developed methods of keeping records of subscriptions which are complete, but time-saving for us.

I do not know to how many people the original free issue of Practical Anthropology was sent out by Robert Taylor, nor how many people subscribed the first year. About one hundred subscriptions have been added in the last year, however, so that we now number over 350. This is the period in the year when we have our biggest turnover. We are waiting to see whether or not we get a vote of confidence with a high percentage of renewals. This is the best way of knowing whether or not we are "clicking" with the readers.

In content the little magazine has ranged over a wide field. We are doing our best to increase its variety and its relevance. We have appealed to you for material, and we do so again.

There are, however, some basic problems that we face as an editorial committee, and we would like to share them with you. For one thing, it is hard to have a "balanced" magazine, one in which each issue will have something of interest to every reader, when we are limited to a 24-page maximum as we have been up to now. We lose money on a 24-page issue under present printing costs, and with our present subscriber list, even though editing, typing, making up the dummy, cutting the stencils, folding, stapling, and addressing is all done without any cost to the magazine. Your dollar goes for printing and postage, and does not quite cover that.

If we had one hundred more subscribers, the income would cover these printing charges. But the more subscribers we get, the heavier is the load of processing the magazine. If we get many more, work like folding and stapling will have to be handled commercially, thus increasing costs again. If we had two hundred more subscribers they would take care of these costs for us, I believe.

But we are not satisfied with Practical Anthropology as it is. We feel that if the magazine were twice as big we could do far more than twice as much in terms of variety and relevance. We could try to have something for everyone in it. In this issue we are adding a new department,"Practical Problems," for which we have great hopes. In time we would like to have a regular program of abstracts or digests of relevant material published elsewhere. We would like to be a clearinghouse where people whose interests are centered in one part of the world or another could learn of the most significant books being published on their area. We have hopes for the development of a "Christianity in Cross Cultures" department before too long.

But to do this we are going to have to increase the size of the magazine, in spite of our present financial difficulties. Throughout 1957 we will double our limit for the number of pages per issue to 48. The additional cost will be subsidized for the time being. We are not guaranteeing 48 pages per issue, but that will be our maximum. What we can accomplish will depend on available material and time.

Your reaction to all of this would help us very much. Specifically, give gift subscriptions, write in your suggestions, and contribute material, even if it only be "problems."

In that connection, we would like to know what you think about the name of the magazine. Many are dissatisfied with the title, while others like it, but do not

like the subtitle. Does the word "Anthropology" scare people away? Does the word "Practical" hurt the sensibilities of the professional? Can you think of a better name?

We also want to work up a brief statement of the purpose of the magazine, to be published in each issue. What would you like to include there?

It is fitting to close this little look into the future with a tribute to Bob Taylor, the founder of Practical Anthropology. When Bob went to Mexico to do field work, the job of putting the magazine out was divided among several people. As one of these people, I know how much time it takes, how much thought it requires, how much detail is involved, how much imagination he put into it.

REVIEWS

Dictionary of Anthropology. Charles Winick. New York: Philosophical Library. 1956. 595 pp. $10.00.

Reviewed by Benton J. Melbourne

With some 10,000 entries this book attempts to define the specialized terms of all the fields of anthropology: archeology, cultural anthropology, linguistics, and physical anthropology. Dr. Winick, who has taught at the University of Rochester and Queens College, admits the problem involved in attempting to define terms used by a growing science. In the preface also he points out that there are often many differences in meanings and connotations assigned to a word and that anthropological language is "only little standardized." He does speak, however, of "the large core of agreement in anthropological science," but then does not make it clear whether or not this is what he is trying to bring to the users of his dictionary, and if so, how he determined just what was that "core of agreement" in the case of any particular term.

This book is a dictionary and not an encyclopedia and therefore lengthy articles are not to be expected. Nevertheless, even in this role, its value for either the well-trained anthropologist or the missionary with little or no anthropological orientation is somewhat doubtful. For either it is too brief: for the former because it likely offers little that he would not already know, and for the latter because it would have little meaning for him.

It will be of most use to those who have had a limited amount of anthropological training; for example, the missions teacher who is trying to use some anthropology in his courses or the missionary who wants to use it in his work. The Dictionary of Anthropology may be helpful to these persons in defining and making clear unknown words and terms which occur as they do further study on their own.

The Missionary and the Cultures of Man: The Second Annual Conference with Mission Board Secretaries to Consider the Question: How shall we prepare the missionary to relate himself constructively to the social complexities he must encounter abroad? Hartford, Conn.: The Kennedy School of Missions, Hartford Seminary Foundation, 1955, 60 pages.

Reviewed by Benton J. Melbourne

This is a mimeographed report of a conference held at the Kennedy School of Missions on April 15 and 16, 1955. The text is the transcription of the tape recordings of the actual sessions. At each of the four sessions an address was given, followed by a period of discussion. Addresses and discussions are reproduced here making available to a much wider audience a valuable conference on a most timely subject.

According to Leland S. Albright, director of the Canadian School of Missions, "this whole conference has been really on the communication of the Gospel...in the milieu of changing cultural patterns." In these rather brief reports, and often more lengthy discussions, we see a group of anthropologists presenting to mission leaders the need of proper missionary training--especially that as offered by anthropology.

On the first topic, "If I Had Only Known," Dr. Eugene Nida, in his typically frank style, draws from the wealth of his experience to show the need of thoroughly learning the native language in order to communicate. The second problem briefly outlined by Dr. Nida was that of identification. This first lecture is a good, brief, concise, and well illustrated summary of two of the basic problems on the mission field. In the questioning which followed several men took part in a very worthwhile discussion on the relative importance of the physical and psychological aspects of the problem of identification.

"At Home Among Another People" was the topic at the second session, led by David P. McAllester, visiting Professor of Anthropology at the Kennedy School of Missions. Of special value here was Mr. McAllester's very keen insight and psychological analysis of his own inward feelings and reactions in the different situations in which he found himself while among the Navajo Indians.

Such men as Melville J. Herskovits clearly feel that a missionary cannot be a true social science researcher. But in the third session Paul W. Lesser, Professor of Anthropology at the Kennedy School of Missions, concludes that the missionary in some senses, at least, is and must be just that. Discussion which followed brought out the need of both missionaries trained in anthropology and specialists in the field to help the missionaries.

At the last session Charles W. Forman, Assistant Professor of Missions at the Yale Divinity School, spoke on the need of the missionary's knowing much about the people. He should not use that knowledge to work his own ends, but rather use it in the role of an understanding advisor. At this same time there were reports and discussion on the more specialized aspects of missionary work, medicine, farming, and writing.

This work covers such a wide area that it is often quite thin. Many different things are briefly touched upon, but there is little minute analysis of any particular problems. Nevertheless, it is very valuable in that 1) it points out some of the basic problems encountered when the missionary meets another culture, 2) it shows how proper training in anthropology is necessary to meet these problems, 3) it brings out the difficulties of getting this point across to mission leaders, and 4) it contains many excellent examples from missionary work which illustrate the first two points above.

"Is the Missionary Done For?" by Delia and Ferdinand Kuhn. Collier's, Vol. 139, No. 1, January 4, 1957. pp. 45-47.

Reviewed by James O. Buswell, III

After pointing out that missionaries have traditionally faced everything from cholera to cannibals without flinching, the Kuhns observe, rightly or wrongly, that today some of the missionary's confidence is ebbing "...not because he is Christian--but because he is Western, and because he is White."

Three principle forces range themselves against missionary progress: Communism, anti-foreign nationalism, and rising color consciousness.

The value and significance of this concisely written article is the solution emphasized by the authors as it has worked in some cases, would have worked if applied in others, and is working in many areas today. In the face of these formidable forces, the single most important attitude for Christianity's survival in foreign soil is to make sure it is grounded in the foreign culture with local leadership in charge--the principle of the indigenous church. This attitude is thrown clearly into relief by a number of episodes and developments reported by the authors. Typical is the missionary to Burma, who, seeing no future for Westerners there, said, "The most important part of my job, and the hardest, is to make myself dispensable. I'm only a consultant now. I'm training my Burmese successor to take over."

This attitude, however, is not merely to constitute the last resort before a forced evacuation. The authors point out that church leaders today are increasingly "aware of the realities of the present and of certain errors of the past." Two of these are listed as follows:

> First, they generally concede, too many missionaries have gone out without special training and knowledge of the places and people to whom they were to

> minister...and perhaps the basic error, Western missionaries have been slow to build native or "younger" churches, to train native clergy to man them, and to hand over responsibility and power to them.

The authors put their finger on a widespread and basic fault among long established missions when they suggest that "one reason why the training of native churchmen still goes slowly, however, lies in a belief that the 'younger' churches may not be fully ready for independence--although what youngster is ever 'ready' in the parents' eyes?"

Increasingly, it is shown, Protestant and Catholic missionaries alike are appreciating the attitude advocated:

> An old Methodist missionary in Rangoon said: "If our Methodist church here can't stand on its own feet without Americans to run it, then our work of almost a hundred years has been a failure. Our job here is to do ourselves out of a job."

It is sad to reflect on how many reports of such "failures" have come across this desk in recent months, from South America, from Hawaii, from Africa, and elsewhere.

Slowly, however, there is making itself felt in mission executive circles as well as on many fields an increasing awareness of the basic necessity to establish indigenous church policies upon an accurate understanding of the dynamics of culture contacts, and of the far-reaching socio-cultural reverberations caused by the adoption of Christianity by people with an entirely different value system. One indication of this is the fact that an article of this kind has found its way into a popular secular magazine of national circulation. A careful study of it as well as of many other timely and significant problems not referred to above, will be rewarding to the missionary and to the home folks who support him.

LETTERS TO THE EDITOR

Book Reviews

Here's my vote for two years of Practical Anthropology with shorter book reviews than appeared in the July-August issue. Maybe the majority of subscribers prefer detailed reports of textbook-type material such as J.E.M. White's Anthropology, but I can't help feeling that said report took more space than it should have in a bi-monthly, 120-pages-a-year-publication that could be carrying more articles such as Claude Stipe's "Anthropology in the Bible Institute and Bible College Curriculum."

Duane Engholm
4595 Kofuchu-machi
Kofu-shi, Yamanashi-ken, Japan

A Protest about Piltdown

I am getting a little tired of hearing anthropologists, and even Christian anthropologists, hurrying to deny that anybody that was "anybody" in the anthropological world ever put much stock in the "Piltdown man." In PA - July-August 1956, in the review of Anthropology by J.E.M. White, this comment is made: "Again substantiating the view that Piltdown was anything but a major factor in the construct of human evolution, as so many creationists persist in assuming, the author concludes:

> 'To all intents and purposes, and to the relief of the vast majority of physical anthropologists, the tiresome old gentleman has at last been well and truly exploded.'" (p.74)

However, in Anthropology Today - the collection of Inventory Papers for the International symposium on Anthropology, edited by Dr. Kroeber, is a paper by Pierre Teilhard de Chardin, "The Idea of Fossil Man."

On p. 95 is the statement: "this oversimplified conception was already difficult to reconcile with such a paleontological reality as the Piltdown man." This collection of papers was published in 1952 after the Symposium, and it seems that at least this late there was one leading anthropologist who considered the Piltdown man as a major link in the evidence for evolution.

Undoubtedly there were many problems in regard to the Piltdown man, and everyone is probably relieved that now they don't have to find an explanation for them, but that doesn't get away from the fact that "he" was counted in as an important item in the "line." In the same volume are a couple of other references to the Piltdown man. In "Dating Fossil Human Remains" by Kenneth P. Oakley, on pp. 44-47, the matter of the dating on the basis of fluorine analysis is dealt with, reference being made to the fact that a drastic revision of the existing theories had to be made when the fragments were found to be much younger than originally assumed. The other reference on p. 52 is a further discussion of the way in which the later dating was arrived at.

Considering how few specimens there are of what they call "pre-homians," the loss of even one of them must be seriously felt.

Elizabeth D. Aschmann
Zapotitlan de Mendez
Pue., Mexico

Rejoinder on Piltdown

Perhaps there is a bit of confusion as to the differentiation between Piltdown Man as "a major factor in the construct of evolution" and Piltdown Man as "a paleontological reality." It is maintained merely that, as a paleontological reality, Piltdown Man became the single most outstanding case of a fossil find being

continuously irreconcilable with the over-all consensus of evolutionary opinion. When, after forty years, the paleontological "reality" was proven a fiction, the reaction of the evolutionary world was one of relief, not consternation.

I believe the reader will find that it was "the existing theories" on how to reconcile Piltdown with the consensus of evolutionary opinion, and "the existing theories" on the interpretation of the geological antiquity of the site - in other words, the existing theories about the Piltdown Man, not about the evolutionary theory, that Kenneth Oakley indicates needed "a drastic revision."

James O. Buswell, III
Wheaton College
Wheaton, Illinois

NOTES AND NEWS

Stark at Wheaton

Donald Stark has joined the Anthropology Department at Wheaton College as instructor of linguistics, replacing Robert Stone, who is in Afghanistan for two years.

Stark served with Wycliffe Bible Translators in Mexico from 1941-47 and in Peru from 1948-56. He also was a member of the faculty of the Summer Institute of Linguistics at Norman, Oklahoma, from 1941-47. Stark and Kenneth Pike collaborated on the translation of the New Testament into Mixtec.

Anthropology in Costa Rica

Irene Westling Foulkes is teaching a course in Cultural Anthropology at the Bible Seminary of the Latin American Mission.

Roesler in New Guinea

Calvin Roesler, a TEAM missionary in Netherlands New Guinea writes that anthropological training is almost a "must" for working in that area, and a background in linguistics and kinship terminology are especially helpful. Roesler received an A. B. in anthropology from Wheaton College.

The inhabitants of the Asmat village in which the Roeslers are living recently beheaded and ate twenty-nine people from one of their rival villages.

Anthropology Department at Wheaton College

The status of the Department of Anthropology at Wheaton College (Illinois) has been changed. The Anthropology and Archaeology Department has been divided, with the archaeology section being incorporated in the Bible Department and the Anthropology Department incorporated in the Division of Social Sciences under the chairmanship of Professor S. Richey Kamm.

The requirements for an anthropology major are twenty-six hours of anthropology - including five hours of linguistics - plus supporting courses and electives.

SIL Library in Bolivia

The new Summer Institute of Linguistics branch in Bolivia is establishing a library for the enjoyment and instruction of those who live at the base from time to time. SIL encourages the writing of articles on anthropology as well as linguistics.

Anyone wishing to contribute anthropology books to this library should write to Miss Marie Herzog giving a list of titles offered. The address is Instituto Linguistico de Verano, Riberalta-Beni, Bolivia, S.A.

Smalley to Africa

The Interim Editor of Practical Anthropology, in his capacity as Associate Secretary for Translations of the American Bible Society, is leaving on January 26th for a three-month trip to West Africa. He will be spending six weeks in Liberia participating in a translators' conference with Loren Nussbaum, the ABS agency secretary in Liberia, Dr. Floyd Shacklock of the Committee on World Literacy and Christian Literature, and Bible translators in Liberia. A language-learners' conference may also be held. After that he will go briefly to Belgian Congo, French Cameroun and French West Africa to visit translation and revision projects for which the American Bible Society has responsibility.